

Greatest Of All Times

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Globally selected
PERSONALITIES



"To be a mother is a great treasure. Mothers, in their unconditional and sacrificial love for their children, are the antidote to individualism; they are the greatest enemies against war."

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ALL CHRISTIAN QUOTES



17 Dec 1936 <::><::><::> 88 years

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17 Dec 1936



88 Years



BIOGRAPHY OF THE HOLY FATHER

FRANCIS

<https://www.vatican.va/content/francesco/en/biography/documents/papa-francesco-biografia-bergoglio.html>



The first Pope of the Americas Jorge Mario Bergoglio hails from Argentina. The 76-year-old Jesuit Archbishop of Buenos Aires is a prominent figure throughout the continent, yet remains a simple pastor who is deeply loved by his diocese, throughout which he has travelled extensively on the underground and by bus during the 15 years of his episcopal ministry.

"My people are poor and I am one of them", he has said more than once, explaining his decision to live in an apartment and cook his own supper. He has always advised his priests to show mercy and apostolic courage and to keep their doors open to everyone. The worst thing that could happen to the Church, he has said on various occasions, "is what de Lubac called spiritual worldliness", which means, "being self-centred". And when he speaks of social justice, he calls people first of all to pick up the *Catechism*, to rediscover the Ten Commandments and the Beatitudes. His project is simple: if you follow Christ, you understand that "trampling upon a person's dignity is a serious sin".

Despite his reserved character — his official biography consists of only a few lines, at least until his appointment as Archbishop of Buenos Aires — he became a reference point because of the strong stances he took during the dramatic financial crisis that overwhelmed the country in 2001.

He was born in Buenos Aires on 17 December 1936, the son of Italian immigrants. His father Mario was an accountant employed by the railways and his mother Regina Sivori was a committed wife dedicated to raising their five children. He graduated as a chemical technician and then chose the path of the priesthood, entering the Diocesan Seminary of Villa Devoto. On 11 March 1958 he entered the novitiate of the Society of Jesus. He completed his studies of the humanities in Chile and returned to Argentina in 1963 to graduate with a degree in philosophy from the Colegio de San José in San Miguel. From 1964 to 1965 he taught literature and psychology at Immaculate Conception College in Santa Fé and in 1966 he taught the same subject at the Colegio del Salvatore in Buenos Aires. From 1967-70 he studied theology and obtained a degree from the Colegio of San José.

On 13 December 1969 he was ordained a priest by Archbishop Ramón José Castellano. He continued his training between 1970 and 1971 at the University of Alcalá de Henares, Spain, and on 22 April 1973 made his final profession with the Jesuits. Back in Argentina, he was novice master at Villa Barilari, San Miguel; professor at the Faculty of Theology of San Miguel; consultor to the Province of the Society of Jesus and also Rector of the Colegio Máximo of the Faculty of Philosophy and Theology.

On 31 July 1973 he was appointed Provincial of the Jesuits in Argentina, an office he held for six years. He then resumed his work in the university sector and from 1980 to 1986 served once again as Rector of the Colegio de San José, as well as parish priest, again in San Miguel. In March 1986 he went to Germany to finish his doctoral thesis; his superiors then sent him to the Colegio del Salvador in Buenos Aires and next to the Jesuit Church in the city of Córdoba as spiritual director and confessor.

It was Cardinal Antonio Quarracino, Archbishop of Buenos Aires, who wanted him as a close collaborator. So, on 20 May 1992 Pope John Paul II appointed him titular Bishop of Auca and Auxiliary of Buenos Aires. On 27 May he received episcopal ordination from the Cardinal in the cathedral. He chose as his episcopal motto, *miserando atque eligendo*, and on his coat of arms inserted the *ihs*, the symbol of the Society of Jesus.

He gave his first interview as a bishop to a parish newsletter, *Estrellita de Belém*. He was immediately appointed Episcopal Vicar of the Flores district and on 21 December 1993 was also entrusted with the office of Vicar General of the Archdiocese. Thus it came as no surprise when, on 3 June 1997, he was raised to the dignity of Coadjutor Archbishop of Buenos Aires. Not even nine months had passed when, upon the death of Cardinal Quarracino, he succeeded him on 28 February 1998, as Archbishop, Primate of Argentina and Ordinary for Eastern-rite faithful in Argentina who have no Ordinary of their own rite.

Three years later at the Consistory of 21 February 2001, John Paul ii created him Cardinal, assigning him the title of San Roberto Bellarmino. He asked the faithful not to come to Rome to celebrate his creation as Cardinal but rather to donate to the poor what they would have spent on the journey. As Grand Chancellor of the Catholic University of Argentina, he is the author of the books: *Meditaciones para religiosos* (1982), *Reflexiones sobre la vida apostólica* (1992) and *Reflexiones de esperanza* (1992).

In October 2001 he was appointed General Relator to the 10th Ordinary General Assembly of the Synod of Bishops on the Episcopal Ministry. This task was entrusted to him at the last minute to replace Cardinal Edward Michael Egan, Archbishop of New York, who was obliged to stay in his homeland because of the terrorist attacks on September 11th. At

the Synod he placed particular emphasis on “the prophetic mission of the bishop”, his being a “prophet of justice”, his duty to “preach ceaselessly” the social doctrine of the Church and also “to express an authentic judgement in matters of faith and morals”.

All the while Cardinal Bergoglio was becoming ever more popular in Latin America. Despite this, he never relaxed his sober approach or his strict lifestyle, which some have defined as almost “ascetic”. In this spirit of poverty, he declined to be appointed as President of the Argentine Bishops' Conference in 2002, but three years later he was elected and then, in 2008, reconfirmed for a further three-year mandate. Meanwhile in April 2005 he took part in the Conclave in which Pope Benedict XVI was elected.

As Archbishop of Buenos Aires — a diocese with more than three million inhabitants — he conceived of a missionary project based on communion and evangelization. He had four main goals: open and brotherly communities, an informed laity playing a lead role, evangelization efforts addressed to every inhabitant of the city, and assistance to the poor and the sick. He aimed to reevangelize Buenos Aires, “taking into account those who live there, its structure and its history”. He asked priests and lay people to work together. In September 2009 he launched the solidarity campaign for the bicentenary of the Independence of the country. Two hundred charitable agencies are to be set up by 2016. And on a continental scale, he expected much from the impact of the message of the Aparecida Conference in 2007, to the point of describing it as the “*Evangelii Nuntiandi* of Latin America”.

Until the beginning of the recent *sede vacante*, he was a member of the Congregation for Divine Worship and the Discipline of the Sacraments, the Congregation for the Clergy, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, the Pontifical Council for the Family and the Pontifical Commission for Latin America.

He was elected Supreme Pontiff on 13 March 2013.



[Kindly visit the Web Link](#)

January 22 2025 General Audience - Pope Francis

{ From Paul VI Hall, the Holy Father's General Audience }

<https://www.youtube.com/watch?v=vrs8Hp5Oots> [51:52]

GENERAL SECRETARIAT

The Life and Ministry of Pope Francis

The United States Conference of Catholic Bishops (USCCB) is an assembly of the hierarchy of bishops who jointly exercise pastoral functions on behalf of the Christian faithful of the United States and the U.S. Virgin Islands.

<https://www.usccb.org/offices/general-secretariat/life-and-ministry-pope-francis>

Prior to his Papacy 2013 2014 2015

Key Events Before his Papacy

December 17, 1936: Jorge Mario Bergoglio was born in Buenos Aires, Argentina, to Italian immigrant parents.

1957: Falls severely sick of pneumonia at age 21, and his right lung is partially removed.

March 11, 1958: Enters the novitiate of the Society of Jesus.

March 12, 1960: Takes his first vows as Jesuit.

1961-1963: Studies philosophy at San Miguel Seminary in Buenos Aires.

December 13, 1969: Is ordained priest.

1973: Professes his perpetual vows as Jesuit.

1973 – 1979: Serves as superior of Jesuit province of Argentina and Uruguay.

1979-1985: Serves as theology teacher and rector of Colegio Maximo.

1986: Finishes his doctoral thesis in Germany.

June 27, 1992: Is ordained auxiliary bishop of Buenos Aires.

June 3, 1997: Is named coadjutor archbishop of Buenos Aires.

February 28, 1998: Is installed as archbishop of Buenos Aires.

February 21, 2001: Is elevated to cardinal.

April 2005: Participates in Conclave that elects Pope Benedict XVI.

September 2009: Launches a solidarity campaign for the 200th anniversary of the independence of Argentina with the goal of creating 200 charitable agencies by 2016.

2013 Notable Events

March 13, 2013: Is elected pope by a conclave of 115 cardinals and takes the name Francis. He becomes the first pope from the Americas, the first Jesuit, the 266th pope in the history of the Catholic Church, and the 265th successor of St. Peter.

March 14, 2013: Meets with the College of Cardinals

March 17, 2013: Delivers the first Angelus address of his papacy and greets the crowds from the papal apartment in St. Peter's Square.

March 19, 2013: Presides at Mass to inaugurate his Petrine ministry on the Feast of St. Joseph, Patron of the Church in St. Peter's Square.

March 23, 2013: Travels to Castel Gandolfo to meet for the first time with his predecessor, Pope Emeritus Benedict XVI. This is the first time in history that the current pope meets with his predecessor, according to the Vatican.

March 28, 2013: Travels to Casal del Marmo Penitentiary Institute for Minors to celebrate the Lord's Supper Mass on Holy Thursday. Washed the feet of ten boys and two girls stressing the need of service and humility.

April 4, 2013: Vatican sends a telegram expressing concern for the victims of severe weather that killed 56 people and left many more injured and homeless in Argentina.

April 5, 2013: Meets in audience with Archbishop Gerhard Ludwig Muller, prefect of the Congregation for the Doctrine of the Faith and recommends that the congregation acts decisively with regard to cases of sexual abuse.

April 8, 2013: Takes possession of the Cathedra of the Bishop of Rome at the Basilica of St. John Lateran.

April 10, 2013: Expresses nearness to and prays for the victims of the earthquake in Iran.

April 13, 2013: Appoints a group of cardinals, including Cardinal Sean O'Malley of Boston, to advise him on church government and on a plan to revise the Apostolic Constitution on the Roman Curia.

April 15, 2013: Meets in audience with the Prime Minister of Spain, Mariano Rajoy Brey, who presents him a jersey of the country's Soccer Team, current World Cup Champion.

April 16, 2013: Expresses profound grief for the attacks in Boston, Massachusetts, that killed 3 people and injured more than 180.

April 30, 2013: Receives in audience President Shimon Peres of Israel, and talks

about peace in the Middle East.

May 1, 2013: On the Feast of St. Joseph the Worker, in his catechesis, notes that work is a fundamental element for the dignity of people.

May 2, 2013: Greet Pope Emeritus Benedict XVI at his new permanent residence at the Mater Ecclesiae Monastery.

May 12, 2013: Presides at canonization Mass for Mexican religious sister Saint Guadalupe García Zavala, Saint Laura Montoya Upegui from Colombia, and Saint Antonio Primaldo and Companions, also known as the Martyrs of Otranto.

June 29, 2013: Releases his first encyclical letter Lumen Fidei (The Light of Faith).

July 6, 2013: Approves the sainthood and speeds up the canonization process for Blessed Pope John Paul II and Blessed Pope John XXIII.

July 8, 2013: Travels to Lampedusa. Speaks about the "Globalization of indifference" and prays for the immigrants who have sought refuge there, including those who have lost their lives in the attempt.

July 11, 2013: Issues Apostolic Letter on the Jurisdiction of Judicial Authorities of Vatican City State in Criminal Matters.

July 19, 2013: Establishes a committee of clerics and lay experts to improve the Vatican's finances and transparency.

July 22-29, 2013: Makes first foreign apostolic journey to Brazil for World Youth Day.

July 24, 2013: Celebrates Mass at the Basilica of Our Lady of Aparecida, Brazil, during World Youth Day.

August 8, 2013: Issues Apostolic Letter for the countering of money laundering, the financing of terrorism and the proliferation of weapons of mass destruction.

September 30, 2013: Presides over a public consistory and decreed that his predecessors, Blessed John Paul II and Blessed John XXIII will be inscribed in the book of saints on April 27, 2014, Divine Mercy Sunday.

October 7, 2013: Receives USCCB delegation headed by Cardinal Timothy M. Dolan, USCCB president, and representatives of the U. S. Conference of Catholic Bishops at the Vatican.

October 24, 2013: **Suspends German Bishop Franz-Peter Tebartz-van Elst of Limburg, accused of spending millions of dollars on lavish renovations to his residence.**

Nov. 9, 2013: Vatican issues a worldwide survey on social issues in advance of the third Extraordinary General Assembly of Bishops on the theme: "The Pastoral Challenges of the Family in the Context of Evangelization." The Synod is slated to take place October 5-19, 2014.

November 15, 2013: Issues Apostolic Letter approving the new statutes of the

Financial Intelligence Authority.

November 24, 2013: Releases *Evangelii Gaudium*, (The Joy of the Gospel) his first apostolic exhortation on the proclamation of the Gospel in today's world.

November 26, 2013: Receives Russian president Vladimir Putin at the Vatican.

December 11, 2013: Is named Time magazine's person of the year.

December 17, 2013: Appoints Cardinal Donald Wuerl to the Congregation for Bishops.

December 24, 2013: Meets with Pope Emeritus Benedict XVI at the monastery Mater Ecclesia. Also visits children at a local hospital.

December 24-25, 2013: Celebrates his first Midnight Mass as head of the Roman Catholic Church at St. Peter's Basilica.

2014 Notable Events

January 16, 2014: Receives in audience Cardinal Roger Mahony, archbishop emeritus of Los Angeles.

January 30, 2014: Receives a delegation from the University of Notre Dame, Indiana, at the Vatican on the occasion of the inauguration of the University's "Rome Center."

February 19, 2014: Appoints Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops and Archbishop William C. Skurla of the Byzantine Catholic Archeparchy of Pittsburgh, as members of the Congregation for Eastern Churches.

February 22, 2014: On the occasion of the Feast of the Chair of St. Peter, 19 new cardinals from 12 countries around the world, including Asia, Africa and Latin America are officially installed at a special consistory for the creation of new cardinals.

February 24, 2014: Issues Apostolic Letter establishing a new coordinating agency for the economic and administrative affair of the Holy See and Vatican City State.

March 27, 2014: Receives in audience U.S. President Barack Obama at the Vatican.

April 3, 2014: Received Queen Elizabeth II at the Vatican.

April 12: Washes the feet of 12 patients during the Mass of the Lord's Supper on Holy Thursday. The Mass was celebrated in the Chapel of the Santa Maria della Provvidenza Centre, in Italy.

April 27, 2014: Presides Holy Mass and Canonization of Blesseds Pope John Paul II and Pope John XXIII from St. Peter's Square.

April 28-30: Holds fourth meeting with the "Council of Cardinals" on Church governance and to develop a plan to revise the Apostolic Constitution on the Roman Curia.

May 24-26, 2014: Leads a pilgrimage to the Holy Land and meets with Greek Orthodox Patriarch Bartholomew of Constantinople and the leaders of the Churches in

Jerusalem to commemorate and renew the commitment to unity expressed 50 years earlier by Pope Paul VI and Patriarch Athenagoras of Constantinople.

May 26, 2014: Prays for victims of the Holocaust and of terrorist attacks during a visit to the Yad Vashem Memorial in Jerusalem. Meets with Holocaust survivors and hears their personal stories.

June 8, 2014: Leads an unprecedented prayer service for peace in the Middle East. Israel's President,

June 26, 2014: Vatican releases working document "The Pastoral Challenges of the Family in the Context of Evangelization," ahead of the Third Extraordinary General Assembly of the Synod of Bishops.

June 29, 2014: Twenty-four recently installed archbishops from around the world, including Archbishop Leonard Blair of Hartford, Connecticut, receive the pallium at a special liturgy at the Vatican celebrated on the feast of Saints Peter and Paul.

July 7, 2014: Meets for the first time with six survivors of clerical sexual abuse at the Vatican and reiterates his message of zero tolerance, accountability and continued commitment to prevention.

July 14, 2014: Sends a message to the international community urging intervention and protection of minors in the humanitarian crisis of thousands of migrant children from Central America fleeing to the United States.

July 22, 2014: Names Fr. John W. Crossin, executive director of the Secretariat for Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops, as consultant to the Pontifical Council for Promoting Christian Unity. He appointed three new members and 10 consultants.

July 27, 2014: Extends a plea to stop armed conflicts in the Middle East, Iraq and Ukraine as he recalled the 100th anniversary of the start of the First World War, observed July 28.

August 13-18, 2014: Apostolic journey to South Korea on the occasion of the 6th Asian Youth Day and the beatification of 123 Korean martyrs.

August 18, 2014: Sends a letter to Cardinal Justin Rigali, appointed as his Special Envoy for the celebration in the Cathedral Basilica of Saint Louis on August 24, 2014, marking the 250th anniversary of the founding of the City of St. Louis.

August 21, 2014: Expresses condolences over a phone call to the parents of American journalist James Foley, killed by the Islamic State group in Syria.

September 4, 2014: Holds an online, worldwide video conference with students of the Scholas Occurrentes social network in five continents.

September 20, 2014: Appoints Bishop Blase J. Cupich of Spokane, Washington, as Archbishop of Chicago.

September 21, 2014: Apostolic journey to Albania.

September 23, 2014: Message on the occasion of the celebration of the 101st World Day of Migrants and Refugees, 2015.

October 5-19, 2014: Extraordinary General Assembly of the Synod of Bishops on "The Pastoral Challenges of the Family in the Context of Evangelization."

November 25, 2014: Addresses the members of the European Parliament and the Council of Europe in Strasbourg, France.

November 28, 2014: Issues Apostolic Letter on the occasion of the Year of Consecrated Life.

November 28-30, 2014: Apostolic journey to Turkey.

November 30, 2015: Issues his message for the opening of the Year of Consecrated Life.

December 2, 2014: Joined by Anglican, Jewish, Muslim, Buddhist and Hindu religious leaders, Pope Francis signs a joint Faith Leaders' Universal Declaration Against Slavery on the International Day for the Abolition of Slavery.

December 9, 2014: Message on the occasion of the Vienna Conference on the Humanitarian Impact of Nuclear Weapons.

December 23, 2014: Letter to persecuted Christians in the Middle East.

December 25, 2014: Delivers his message Urbi et Orbi.

2015 Notable Events

January 12-19, 2015: Apostolic journey to Sri-Lanka and the Philippines. Canonizes St. Joseph Vaz, Sri Lanka's first saint.

February 14, 2015: 20 new cardinals from countries around the world, including Asia and Latin America are officially installed at a special consistory for the creation of new cardinals.

April 6, 2015: Celebrates Mass of the Lord's Supper in the Rebibbia prison in Rome and washes the feet of 12 detainees.

May 23, 2015: Sent letter to the Archbishop of San Salvador on the occasion of the beatification of Archbishop Óscar Arnulfo Romero.

June 6, 2015: Apostolic visit to Sarajevo (Bosnia).

June 18, 2015: Issued Encyclical Letter Laudato si' on care for our common home.

July 5-12, 2015: Apostolic journey to Paraguay, Ecuador and Bolivia

September 8, 2015: Issues Apostolic Letters on the reform of canonical procedure for the annulment of marriage in the Code of Canon Law.

September 19-27, 2015: Apostolic Journey to Cuba and to the United States. Pope Francis addresses Congress and the United Nations.

Pope Francis to World Economic Forum

AI Must Serve Human Dignity, Not Violate it

<https://www.ewtnvatican.com/articles/pope-francis-to-world-economic-forum-ai-must-serve-human-dignity-ot-violate-it-4319>



CNA/EWNT Vatican, 2025-01-23

Pope Francis on Thursday released his message to global leaders attending the World Economic Forum annual meeting in Davos, Switzerland, this week, telling attendees that artificial intelligence (AI) must ultimately serve humanity and the common good.

As “a protagonist and a supporter of the advancement of science, technology, the arts, and other forms of human endeavors,” the Holy Father said, the Catholic Church teaches that such developments should be used to “improve life for everyone.”

“AI must be ordered to the human person and become part of efforts to achieve ‘greater justice, more extensive fraternity, and a more humane order of social relations,’ which are ‘more valuable than advances in the technical field,’” he said, citing *Gaudium et Spes*, No. 35, and the **Catechism of the Catholic Church**, No. 2293.

In his Jan. 23 message, the pope said AI is “not an artificial form of human intelligence but a product of it” that, when used correctly, “assists the human person in fulfilling his or her vocation, in freedom and responsibility.”

“Progress marked by the dawn of AI calls for a rediscovery of the importance of community and a renewed commitment to care for the common home entrusted to us by God,” he added.

Francis also challenged government and business leaders to implement AI in ways “to bring people together” and not simply as a “tool” for economic cooperation.

“There is, however, the risk that AI will be used to advance the ‘technocratic paradigm,’ which perceives all the world’s problems as solvable through technological means alone,” the Holy Father said.

"Within this paradigm, human dignity and fraternity are frequently subordinated in the pursuit of efficiency as though reality, goodness, and truth inherently emanate from technological and economic power," he continued.

Pointing out other risks posed by AI, the Holy Father said critical questions must be addressed, including "its effect on the growing crisis of truth in the public forum," ethical responsibility, and human safety.

Emphasizing that "human dignity must never be violated," the pope said technological developments that "create or worsen inequalities and conflicts" are not true progress: "For this reason, AI should be placed at the service of a healthier, more human, more social, and more integral development."

The Holy Father also highlighted Catholic social teaching in his message, saying the principle of "subsidiarity" is necessary to achieve the common good in the "Intelligent Age."

"Appropriate responses should be made at all levels of society," he said, "with individual users, families, civil society, corporations, institutions, governments, and international organizations working at their proper levels to ensure that AI is directed to the good of all."

"Today, there are significant challenges and opportunities when AI is placed within a framework of relational intelligence, where everyone shares responsibility for the integral well-being of others," he concluded.



BY KRISTINA MILLARE

Kristina Millare is a freelance journalist with a professional communications background in the humanitarian aid and development sector, news journalism, entertainment marketing, politics and government, business and entrepreneurship.

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Trump Plan to deport Migrants a "Disgrace" says Pope

<https://www.bbc.com/news/articles/c0jnz8q6p32o>

{Laura Gozzi, BBC News}



Pope Francis has said that Donald Trump's plans to deport illegal migrants from the US would be a "disgrace" if they materialised.

Speaking to an Italian TV programme from his Vatican residence, Francis said that if the plans went ahead, Trump would make "poor wretches that don't have anything foot the bill".

"That's not right. That's not how you solve problems," he said.

Trump has promised to begin the largest expulsion of undocumented immigrants in US history soon after he takes office.

In a message to Trump shared on Monday, Pope Francis offered him "cordial greetings" and urged him to lead a society with "no room for hatred, discrimination or exclusion" and promote "peace and reconciliation among peoples".

The Pope is known to hold the issue of migrants dear. During a public audience last August, he said that "systematically working by all means to drive away migrants" was "a grave sin".

In 2016, before the first presidential election won by Trump, Pope Francis said "a person who thinks only about building walls... and not of building bridges, is not Christian".

Referring to Trump's promise to build a wall on the Mexican border to keep migrants from travelling into the US, Francis said: "I say only that this man is not Christian if he has said things like that. We must see if he said things in that way and I will give him the benefit of the doubt."

Francis and Trump later met when Trump and his family visited Rome in 2017.

Before the US presidential election in 2024, the Pope declined to say whether people should vote for Trump or for his Democratic opponent Kamala Harris, merely urging people to choose "the lesser evil" according to their conscience.

During the interview on Sunday evening, Francis also touched on the issue of migration to Europe, saying there was "a lot of cruelty" and that everyone had "the right to remain home and the right to emigrate".

The Pope also added that some of the southern European countries that receive the most migrant arrivals "are not having any children and need manpower".

"In some of these countries, there are entire villages that are empty. A good, well-thought-out migrant policy would help countries like Italy and Spain too," he said.

In another section of the interview, Francis was asked about the wars in Ukraine and the Middle East and said he did not know why making peace was so difficult.

"I don't know why... it's as if there was an international drive towards self-destruction," the Pope said.

Francis, 88, has been in the post since 2013, when he was elected to succeed Pope Benedict XVI.



Ivanka, Melania and Donald Trump visited the Pope in 2017



Pope Francis Joins Climate Fight

<https://unfccc.int/news/pope-francis-releases-encyclical-on-climate-and-environment>



Pope Francis called on Thursday on the world's 1.2 billion Catholics to join the fight against climate change. In a papal encyclical letter, Pope Francis declared that the science of climate change is clear and that the Catholic Church views climate change as a moral issue that must be addressed in order to protect the Earth and everyone on it.

The encyclical is called "Laudato Si", which translates into "Praised Be" - a reference to a prayer from the pope's namesake St. Francis, the patron saint of ecology.

The letter comes ahead of the next UN climate change conference in Paris, in December, where governments will reach a universal climate change agreement that must keep the average global temperature from rising beyond 2C degrees and secure the ability of all countries to adapt to the climate change that is already in the global system.

Countries gather before that in New York, in September, at the UN General Assembly to agree a new set of sustainable development goals. These inter-linked efforts must put all nations on track towards a sustainable future that decouples human growth from pollution and environmental degradation.

A spokesman for **UN Secretary-General Ban Ki-moon** issued the following statement:

The Secretary-General welcomes the papal encyclical released today by His Holiness Pope Francis which highlights that climate change is one of the principal challenges facing humanity, and that it is a moral issue requiring respectful dialogue with all parts of society. The Secretary-General notes the encyclical's findings that there is "a very solid scientific consensus" showing significant warming of the climate system and that most global warming in recent decades is "mainly a result of human activity".

The Secretary-General reaffirms that humanity has a significant obligation to care for and protect our common home, the planet Earth, and to show solidarity with the poorest and most vulnerable members of society who are suffering most from

climate impacts. The Secretary-General therefore urges governments to place the global common good above national interests and to adopt an ambitious, universal climate agreement in Paris this year.

The Secretary-General welcomes the contributions of all religious leaders and people of influence in responding to the climate challenge and in strengthening sustainable development. He looks forward to welcoming Pope Francis at the United Nations in September to address the UN General Assembly.

The UN's top climate change official **UNFCCC Executive Secretary Christiana Figueres** said:

"Pope Francis' encyclical underscores the moral imperative for urgent action on climate change to lift the planet's most vulnerable populations, protect development, and spur responsible growth. This clarion call should guide the world towards a strong and durable universal climate agreement in Paris at the end of this year. Coupled with the economic imperative, the moral imperative leaves no doubt that we must act on climate change now."

Executive Director of the UN Environment Programme Achim Steiner issued the following statement following the release of the encyclical:

"The UN Environment Programme welcomes Pope Francis' unambiguous call to action in the face of global environmental degradation and climate change. This encyclical is a clarion call that resonates not only with Catholics, but with all of the Earth's peoples. Science and religion are aligned on this matter: The time to act is now.

"We share Pope Francis' view that our response to environmental degradation and climate change cannot only be defined by science, technology or economics, but is also a moral imperative. We must not overlook that the world's poorest and most vulnerable suffer most from the changes we are seeing.

"Humanity's environmental stewardship of the planet must recognize the interests of both current and future generations. With the adoption of the Sustainable Development Goals in September and a climate agreement in December, we have the opportunity to positively alter the course of history, creating a better and more equitable world for all. Given what we know about the state of our planet, and the choices we can make today, there can be no equivocating in the face of grave consequences. We all must recognise the need to reduce our environmental impact, and consume and produce in a sustainable way. As Secretary General Ban Ki moon has repeatedly stated, 'We are the first generation that can end poverty, and the last generation that can act to avoid the worst impacts of climate change.'"

UNESCO Director General Irina Bokova said:

"Pope Francis calls for a new vision of humanity in relation to the planet that is our home. This is a call for courage and unity, where every woman and man has

opportunities and skills to contribute, especially the most marginalized, where sustainability means much more than green laws and policies - it means new ways of thinking and behaving as global citizens, it means a new focus on the ocean and biodiversity. We need this vision and courage more than ever to reach a new climate change agreement this year in Paris."

UN Development Programme Administrator Helen Clark said:

"I welcome Pope Francis' very important contribution to the climate change debate through his encyclical on the environment and the poor. The poor and the marginalized in our societies are the ones who are the most vulnerable to climate change, and are also the ones hardest hit by its impacts.

UNDP works with developing countries to avoid what Pope Francis describes as an "economy of exclusion," and strives to enable progress and growth which benefits everyone. As we look forward later this year to the creation of sustainable development goals and the expected climate change agreement, we must seize this once in a generation opportunity to chart a new course for sustainable development which benefits everyone and protects our planet."

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QUOTES

of

Pope Francis

<https://www.xavier.edu/jesuitresource/online-resources/quote-archive1/pope-francis>

Pope Francis on Compassion:

"The Lord never tires of forgiving. It is we who tire of asking for forgiveness."

"A little bit of mercy makes the world less cold and more just."

"Too often we participate in the globalization of indifference. May we strive instead to live global solidarity."

"Let us care for one another and let us be loving custodians of creation." (2nd Tweet as Pope)

"Kindness is firm and persevering intention to always will the good of others, even the unfriendly."

"We must restore hope to young people, help the old, be open to the future, spread love. Be poor among the poor. We need to include the excluded and preach peace."

"We will never be disillusioned or lose our way if we are guided by God."

"We all have the duty to do good."

"Grace is not part of consciousness; it is the amount of light in our souls, not knowledge nor reason."

Pope Francis on Education:

"How do we help our young people not to see a university degree as synonymous with higher status, with more money or social prestige? It is not synonymous with that. How can we help make their education a mark of greater responsibility in the face of today's problems, the needs of the poor, concern for the environment?"

"Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation."

"Dialogue, in fact, educates when the person relates with respect, esteem and sincere listening, and is expressed with authenticity without obscuring or softening one's own identity nourished by evangelical inspiration."

"Education is not about knowing things or taking lessons but about being able to use three lingos: those of the head, the heart, and the hands... learning so that you can think about what you feel and do, can feel what you think and do, and can do what you feel and think. Unity within a person."

"This old man now speaking to you [university students] also dreams that yours will become a generation of teachers! Teachers of humanity. Teachers of compassion.... Teachers of hope."

"Perhaps the mission of the university is to train social poets, men and women who, upon learning the grammar and vocabulary of humanity, have a spark, a brilliance that allows them to imagine the unknown"

Pope Francis on Environment:

"We must not be indifferent or resigned to the loss of biodiversity and the destruction of ecosystems, often caused by our irresponsible and selfish behavior... Because of us, thousands of species will no longer give glory to God by their very existence ... We have no such right."

"The earth, our home, is beginning to look more and more like an immense pile of filth. In many parts of the planet, the elderly lament that once beautiful landscapes are now covered with rubbish."

"We received this world as an inheritance from past generations, but also as a loan from future generations, to whom we will have to return it!"

"Our common home is being pillaged, laid waste and harmed with impunity. Cowardice in defending it is a grave sin."

"We must never forget that the natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone,"

"God always forgives, we men forgive sometimes, but nature never forgives. If you give her a slap, she will give you one. I believe that we have exploited nature too much."

"As stewards of God's creation, we are called to make the earth a beautiful garden for the human family. When we destroy our forests, ravage our soil and pollute our seas, we betray that noble calling."

"A Christian who doesn't safeguard creation, who doesn't make it flourish, is a Christian who isn't concerned with God's work, that work born of God's love for us."

"May the relationship between man and nature not be driven by greed, to manipulate and exploit, but may the divine harmony between beings and creation be conserved in the logic of respect and care."

Pope Francis on Hope:

"Dear young people, do not be afraid of making decisive choices in life. Have faith; the Lord will not abandon you!"

"From my point of view, God is the light that illuminates the darkness, even if it does not dissolve it, and a spark of divine light is within each of us."

"Although the life of a person is in a land full of thorns and weeds, there is always a space in which the good seed can grow. You have to trust God."

"Let us pray for peace: peace in the world and in each of our hearts."

"God's love calls us to move beyond fear. We ask God for the courage to put on faith, hope and love as we go out into the world and become the word in body as well as spirit."

Pope Francis on Immigration:

"Having doubts and fears is not a sin... The sin is to allow these fears to determine our responses, to limit our choices, to compromise respect and generosity, to feed hostility and rejection... The sin is to refuse to encounter the other, the different, the neighbor, when this is in fact a privileged opportunity to encounter the Lord ... to overcome our fears so as to encounter the other, to welcome, to know and to acknowledge him or her."

"Even hope, like all good things in this world, has enemies... Hope is the push in the heart of those who leave their home, and sometimes their family and relatives - I am thinking of migrants - to find a better life, with more dignity for themselves and their loved ones... It's also the push in the heart of those who welcome: the desire to encounter, meet, dialogue... hope is the push to share the journey,"

Pope Francis on the Marginalized:

"This is important: to get to know people, listen, expand the circle of ideas. The world is crisscrossed by roads that come closer together and move apart, but the important thing is that they lead towards the Good."

"Openness to God makes us open towards the marginalized of this world, and gives us the courage to leave the confines of our own security and comfort to become bruised, hurting and dirty as we joyfully approach the suffering other in a spirit of solidarity."

"Even in the developed world, the effects of unjust structures and actions are all too apparent. Our efforts must aim at restoring hope, righting wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples."

Pope Francis on Refugees:

It's hypocrisy to call yourself a Christian and chase away a refugee or someone seeking help, someone who is hungry or thirsty, toss out someone who is in need of my help... If I say I am Christian, but do these things, I'm a hypocrite."

"The faith we proclaim tonight makes us see God present in all those situations where we think he is absent... He is present in the unwelcomed visitor, often unrecognizable, who walks through our cities and our neighborhoods, who travels on our buses and knocks on our doors."

Pope Francis on Solidarity:

"Life is a journey. When we stop, things don't go right."

"We must always walk in the presence of the Lord, in the light of the Lord, always trying to live in an irreprehensible way."

"Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation."

"It is impossible for peace to exist without dialogue. All the wars, all the strife, all the unsolved problems over which we clash are due to a lack of dialogue. When there is a problem, talk: this makes peace."

"Grace is not part of consciousness; it is the amount of light in our souls, not knowledge nor reason."



THEOLOGY OF POPE FRANCIS

https://en.wikipedia.org/wiki/Theology_of_Pope_Francis#Decentralization

Elected on 13 March 2013, [Francis](#) is the first member of the [Society of Jesus](#) to be appointed [pope](#). He is also the first non-European to hold the office since the [eighth century](#). Francis described his papal name as pointing to what he wants to emulate in Saint [Francis of Assisi](#): to have a poor church for the poor, to always go out to the margins, and to show concern for the natural environment.

Francis' papal motto, *Miserando atque eligendo* ("by having mercy and by choosing"), contains a central theme of his papacy, God's mercy, which has led to conflict with some Catholics on issues such as the reception of [Communion](#) by remarried Catholics.

In addressing real-life situations, Francis often appeals directly to his experience, in continuity with his synodal way, which shows a renewed emphasis on listening and dialogue. He has also placed greater emphasis on church synods and on widespread consultation and dialogue, thus uplifting the roles of laypersons and of women in the Catholic church and criticizing [clericalism](#).

Francis' concern for the poor is noted in his critiques of capitalism, his quite visible support of refugees and migrants, and his outreach to liberationist, anarchist, communist, socialist, and liberal movements in Latin America^{[citation needed](#)} that were under a cloud during the papacy of [John Paul II](#). Francis has also stated that he considers himself to be [conservative](#).

His [apostolic exhortation](#), *Evangelii gaudium* (*Joy of the Gospel*), released eight months after his election, has been described as programmatic and "a core document of this pontificate" which, in his own words, purports to point out "new paths for the Church's journey for years to come". He has become known, also, for his "sharp and unscripted remarks".

Vatican II revisited

[Pope Francis](#) is described as being in close continuity with the [Second Vatican Council](#) of Catholic [bishops](#) (1962–1965) that strove to read the "[signs of the times](#)" and address new questions that had challenged the [Catholic Church](#) in the mid-twentieth century, such as its appeal to non-Western cultures. It has been suggested that the pontificate of Pope Francis will be looked upon as the "decisive moment in the history of the church in which the full force of the Second Vatican Council's reformist vision was finally realized". Specifically, Francis returned to the Vatican II theme of *ressourcement*, looking back beyond the Catholic philosophical tradition that had originated with [Thomas Aquinas](#) seven centuries before and looking toward original sources in the [New Testament](#).

In contrast to [Pope John Paul II](#) (1978–2005) who emphasized continuity with the past in Vatican II's teachings, Francis' words and actions have been noted for their emphasis on Jesus himself and on mercy: a "church that is poor and for the poor", "disposal of the baroque trappings" in liturgical celebrations, and revision of the institutional aspects of the church.

From his first gesture since elected Pope, calling himself simply Bishop of Rome, Francis connected with the thrust of the council away from "legalism, triumphalism, and clericalism". Not only did he appoint more [cardinals](#) from the southern hemisphere, but he also made greater use of church synods and instituted a more collegial manner of governance by constituting a [Council of Cardinal Advisers](#) from throughout the world to assist him. A church historian called it the "most important step in the history of the church for the past 10 centuries". [Fortune](#) magazine, in March 2014, singled out this move in ranking Francis first among "the world's 50 greatest leaders". This might be seen as part of his implementation of Vatican II's call for a more [collegial](#) style of leadership and for reform of the [Roman Curia](#).

Francis' refocusing the Church on "a moral theology that rests on scripture and Jesus' command to love" is also seen as coming from the council, as is his uplifting of the laity for mission and calling for the presence of women in theologates. He has also softened the "forbidding" image of the Church by applying Vatican II's views on respect for conscience to issues like atheism, homosexuality, and the sacraments. However, this has led to a struggle between "anti-Vatican II diehards and those clerics who prefer John XXIII's (and Francis') generosity of spirit". On the issue of liturgy, Francis has tried to advance the renewal initiated by Vatican II that would elicit more conscious, active participation by the people. While Francis' predecessors took a dim view of liberation theology, Francis' more positive view is seen as flowing from a discernment of "[the signs of the times](#)" called for by [Gaudium et spes](#).

Additionally, Francis has said that "realities are more important than ideas". Through much of Francis' thought, there is an insistence on striking a new course, as well as creating tension between different aspects of Catholic teaching which he stated "must constantly be re-rooted in pastoral realities." He has been popular with people across religious lines from the start of his papacy.

[Brendan Leahy](#), Bishop of [Limerick](#), sees Francis' priorities as: formation of the [clergy](#) and [laity](#) to be capable of warming peoples' hearts, walking with them, dialoguing, and mending their brokenness; solidarity and collegiality; being in a permanent state of mission, with a maternal heart; and speaking up on social justice issues for the improvement of society.

According to the editors of a collection of essays on Francis, "the essence of Francis' theology is formed by a commitment to the poor and the marginalized, and unwillingness to pass moral judgment on others, a dislike of legalism and decrees from on high, and a distrust of monolithic institutions." Francis is very much at home with [Dostoyevsky's](#) phrase, "Beauty will save the world." "He's encouraging the Church to live joyfully in the power of Christ's presence, open to the wisdom of the Spirit."

The Church's mission

Pope Francis, from the start of his papacy, has called for "a missionary impulse capable of transforming everything, so that the Church's customs... and structures can be suitably channelled for the evangelization of today's world rather than for her self-preservation". For Francis, "missionary outreach is *paradigmatic for all the Church's activity*", and it is "the entire People of God which evangelizes", called upon by their baptism to be missionary disciples. In his view, they should be troubled in conscience that so many live without the sense of purpose and consolation that comes from knowing Jesus Christ and without a faith community for support, with a church "too distant from their needs... a prisoner of its own rigid formulas." His emphasis on joy ([Joy of the](#)

[*Gospel, Rejoice and be glad*](#)) "is an antidote to the disenchantment and melancholy of the world today", the joy of "doing good with the aim of reviving the spirit of the church."

Francis was schooled in the [*Spiritual Exercises*](#) of the Jesuit founder [Ignatius of Loyola](#)^{[44][45]} which immerse one in the life of Jesus to gain "an intimate knowledge of our Lord... that I may love Him more and follow Him more closely."

With regard to "tensions and conflicts in the church" under Francis, it has been suggested that "the reason for the uneasiness is the pope's emphasis on mission. There is a profound difference between a church that is a nest or a niche, in which one can find peace, tranquility and seeming stability, and a church that sees itself as missionary through and through – always going out, reaching out to the margins."

With regard to the Catholic's approach to those of other faiths, Francis said that "the worst thing of all is religious proselytism, which paralyzes: 'I am talking with you in order to persuade you.'" He has called for dialogue that allows for mutual growth by attraction. He also quotes [Vatican II](#) on the Church's continual need for reform. He speaks of the Church as "a mother with an open heart", constantly in need of communicating better, becoming "weak with the weak... everything for everyone" (1 Cor 9:22), never retreating into its own security or opting for "rigidity and defensiveness". To him, the Church "always does what good it can even if in the process its shoes get soiled by the mud of the street." He repeats what he told the Church in [Buenos Aires](#), namely that he prefers a Church that is "bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security... caught up in a web of obsessions and procedures." Additionally, Francis decried an administrative approach that prevails over a pastoral approach, saying: "When the church does not emerge from itself to evangelize, it becomes [self-referential](#) and therefore becomes sick...The evils that, over time, occur in ecclesiastical institutions have their root in self-referentiality, a kind of theological narcissism."

In March 2016, three years into his papacy, Francis' overall rating in a [WIN/GIA](#) poll was higher than that of any secular leader. In October 2018, [Kathryn Jean Lopez](#), editor at large of *National Review*, responded to conservative criticism of Francis by observing: "Pope Francis didn't start the fires that divide the Catholic Church. Under Francis, they are out in the open more, at the highest levels. There is certainly sunlight that is being shone on things that have been previously in the dark... He may just trust the Holy Spirit more than the rest of us to sort it out." Cardinal [Michael Czerny](#) has explained the attacks against Pope Francis by a minority in the church and society, stating that it means "he's on target".

Church governance

Just two months into Francis' papacy, the theologian [Hans Küng](#) wrote the following piece on him that was carried in both progressive and secular media:

It is astonishing how, from the first minute of his election, Pope Francis chose a new style: unlike his predecessor, no miter with gold and jewels, no ermine-trimmed cape, no made-to-measure red shoes and headwear, no magnificent throne. Astonishing, too, that the new pope deliberately abstains from solemn gestures and high-flown rhetoric and speaks in the language of the people. And finally it is astonishing how the new pope emphasizes his humanity: He asked for the prayers of the people before he gave them his blessing; settled his own hotel bill like anybody else; showed his friendliness to the cardinals in the coach, in their shared residence, at the official goodbye; washed the feet

of young prisoners, including those of a young [Muslim](#) woman. A pope who demonstrates that he is a man with his feet on the ground.

The washing of the feet angered many Catholic [traditionalists](#).^[58] Pope Francis had performed the [Lenten](#) washing of the feet, traditionally at [Archbasilica of Saint John Lateran](#), at a juvenile detention home and included two girls and two Muslims. He stated that he wanted to bring the church closer to the poor and marginalized so as to be in service of one another.

Many such choices of Francis have drawn notice in the press: his choice of living in the [Vatican](#) guesthouse rather than in the [Apostolic Palace](#); his standing, rather than sitting in the papal throne, while receiving the accustomed congratulations from his fellow cardinals; no [pontifical](#) gold pectoral cross but the one he used in Argentina; providing a simple "good evening" before his first papal [Urbi et Orbi](#) message ("to the city and world"); riding home to [Casa Santa Marta](#) not in the papal limousine but with his fellow bishops and cardinals in the last minibus; and emphasizing that his fundamental role is to be [Bishop of Rome](#).

[The Economist](#) commented that previous popes had avoided the name "Francis" so as not to be connected with Francis of Assisi who had given up family, wealth and career, and splendid clothing to follow Christ in utter poverty. Francis explained to journalists that he chose the name because Francis was a "poor man, a simple man, as we would like a poor church, for the poor," adding: "Right away, with regard to the poor, I thought of St. Francis of Assisi, then I thought of war... Francis loved peace and that is how the name came to me." He also said he admired Francis of Assisi's concern for the natural environment.

Decentralization and synodal governance

Decentralizing the Church away from the Vatican, thus giving more control to local [bishops' conferences](#), continued through 2017 "in line with the Pope's vision laid out in his 2013 apostolic exhortation *Evangelii Gaudium* (The Joy of the Gospel)". Noted examples were the provision in *Amoris Laetitia* (2016), which argued that local conferences should oversee the issue of civilly remarried divorcees receiving [Communion](#), as well as his recent letter on liturgical translations, *Magnum principium* (2017), which reduced Vatican oversight over translations into local languages. Seeing the [Holy See](#) as "at the service of the local Churches" has been a part of Francis' effort to create a "mentality of service" in the Church. Four years into his papacy, however, Francis experienced outspoken criticism from a few high-ranking conservatives in the Church over letting local bishops make decisions on Communion for divorced and remarried Catholics.

Francis has spoken of consensus-building through more open dialogue in [synods of bishops](#). Some analysts said that "transforming the meetings from an austere formality into a platform for energetic debate may go on to be seen as Francis' greatest achievement." In his apostolic constitution *Episcopalis communio*, Francis introduced a more direct process whereby a final synodal document became a part of the Church's [magisterium](#) simply by receiving papal approval. The new constitution also provided for the laity to send their contributions directly to the synod's secretary general. Additionally, Francis called for attention to the [sensus fidei](#), or "instinct of faith", especially of the poor, whereby the Catholic faithful discern what is of God through a conaturality or intuitive wisdom.

Francis has decried the imbalance that can occur "when we speak more about law than about grace, more about the Church than about Christ, more about the Pope than about

God's word." Francis' efforts toward a "healthy decentralisation" of the Church have polarized opinion within the [Roman Curia](#) and in the church in general. Some fear this can dilute the universal message, sow confusion, and further divide the church. The struggle that began early in Francis' papacy, between "anti-Vatican II diehards and those clerics who prefer John XXIII's (and Francis') generosity of spirit", had become "unique in its visibility" by 2018, with bookstores carrying titles like *Lost Shepherd*, *The Dictator Pope*, and *The Political Pope: How Pope Francis is Delighting the Left and Abandoning Conservatives*.

Clericalism

[Henri de Lubac](#), a fellow Jesuit, "played a key role in shaping the Council's take on [ecclesiology](#)," with a primary concern for understanding the Church as "a community of the whole People of God, rather than just the clergy – a concept which can still be heard in Francis' continual blasting of clericalism and his references to the 'one, holy People of God.'" Francis has emphasized that the "hour of the [laity](#)" has arrived and decried [clericalism](#) as rife in the Church, stating that it "leads to the functionalization of the [laity](#), treating them as 'messengers'." Through clericalism, he stated, a priest "can become seduced by the prospect of a career... turning him into a functionary, a cleric worried more about himself, about organizations and structures, than about the true good of the People of God". He has spoken of the "eighth sacrament" that some priests would create—the "pastoral customs office" that would close doors on people instead of facilitating their reception of the sacraments. Addressing apostolic [nuncios](#), who recommend to the pope good candidates for [episcopal](#) appointment, Francis said:

In the delicate task of carrying out inquiries for episcopal appointments be careful that the candidates are pastors close to the people, fathers and brothers, that they are gentle, patient and merciful; animated by inner poverty, the freedom of the Lord and also by outward simplicity and austerity of life, that they do not have the psychology of "Princes".

Francis wants "a church based not on fancy vestments and infallible pronouncements, but on love of God and love of others". He has been critical of a church that is preoccupied with small-minded rules and is a museum for the saintly few rather than, with missionary zeal, being a place of welcome for the many. For the church's clergy, Francis sees "the need to hold both action and contemplation in creative tension," to be leaders who are led by God's grace, contemplatives in action. He has castigated and taken action against clerics whom he sees as living a princely life. Francis said clergy should be shepherds looking after the people, but knows they can be tempted and corrupted by power. When they take from the people instead of giving, [simony](#) and other corruption can follow. Love between the clergy and the people is destroyed.

Francis fears that some clerics "become wolves and not shepherds... careerism and the search for a promotion [to the hierarchy] come under the category of spiritual worldliness," deceitfully trying to appear holy. Francis is known for his "snarky" remarks. He said of clerical vanity: "Look at the peacock; it's beautiful if you look at it from the front. But if you look at it from behind, you discover the truth... Whoever gives in to such self-absorbed vanity has huge misery hiding inside them." In 2014, he admonished 138 newly appointed bishops not to surround themselves with "courtiers, climbers, and yes-men" but to bring people the Gospel that makes people free.

In his efforts to undercut clericalism and careerism in the Catholic Church, Francis stopped bestowing the title of "[Monsignor](#)" on secular priests under the age of 65. He always preferred that people call him "Father" rather than "My Lord", "Your Grace", or "Your Eminence", as "Father" best reflects the priestly mission. Of this preference, a

bishop with experience working in the Vatican noted the general feeling that, while formerly being treated like branch managers, "We're treated now as brothers".

Speaking to 120 superiors of [religious orders](#), Francis kept up his campaign against clericalism, saying that [seminary](#) formation must be "a work of art, not a police action" where seminarians "grit their teeth, try not to make mistakes, follow the rules smiling a lot, just waiting for the day when they are told 'Good, you have finished formation.'" He further stated that "This is hypocrisy that is the result of clericalism, which is one of the worst evils" and that priestly formation "must form their hearts. Otherwise we are creating little monsters. And then these little monsters meld the people of God. This really gives me goose bumps."

Picking up on Bishop de Smedt's much-quoted remark, at the Second Vatican Council, that the Catholic church was suffering from triumphalism, clericalism, and legalism, Francis described the Church's "temptation to triumphalism... a Church that is content with what it is or has – well sorted, well organized, with all its offices, everything in order, everything perfect, efficient". But this, he said, is "a Church that denies its martyrs, because it does not know that martyrs are needed". A healthy Church, on the other hand, recognizes "triumph through failure – human failure – the failure of the [Cross](#)."

Theology

[Austen Ivereigh](#), in writing a biography of Francis, described him as having the rare combination of "the political genius of a charismatic leader and the prophetic holiness of a desert saint", the later being a characteristic of his theology. Ivereigh also stated those who think that Francis "speaks to the emotions and not to the intelligence... don't know Bergoglio, who has had an impressive formation in many fields." For his dissertation work, Francis studied [Romano Guardini](#)'s idea of holding conflicting notions in tension in a multicultural world, to respect "polar tensions" without negating any of them or reducing them to a higher synthesis, and to respond to each in the light of the gospel.

Francis also said that "theological freedom" is necessary to experience new paths and to "develop different facets of the inexhaustible riches of the Gospel". To some, he has softened the image of an institution that had seemed forbidding during the time of his predecessor, [Benedict](#), and shown that a pope can hold thoroughly modern views on atheism ("The issue for those who do not believe in God is to obey their conscience"), homosexuality ("If a person is gay and seeks God and has goodwill, who am I to judge?"), and single mothers (he has accused priests who refuse to baptise their children of having a "sick mentality").

Francis has also given encouragement to theologians who, at times, found themselves in an adversarial relationship during John Paul's papacy, a time when, according to Jason Horowitz of [The New York Times](#), the conservative wing of the church dominated and when there was a revival of the importance given to [scholastic philosophy](#). One extended coverage of Francis' differences with the previous papacies summarized, succinctly, that Francis "revealed his own obsessions to be more in line with the boss' son" by opting to live in a two-room apartment; by saying that ecclesiastics should not be obsessed with issues like homosexuality, birth control and abortion; and by scathingly criticizing unchecked free-market capitalism. Francis spoke of the "decadent scholasticism" of his time and has called for openness to "differing currents of thought in philosophy, theology, and pastoral practice", stating that being "in dialogue with other sciences and human experiences is most important for our discernment on how best to bring the Gospel message to different cultural contexts and groups." Francis has also expressed a want

for a more "welcoming church" and "has decried a church that is inward-looking and self-referential... (It) must be prepared to go out to the peripheries, to encounter others in dialogue," and "in solidarity with the 'castaways of history'."

Francis' meeting with the [Russian Orthodox patriarch](#) was the first such for a pope since the 11th Century [East-West Schism](#). Additionally, a meeting with Sheikh [Ahmed el-Tayeb](#), the highest authority in [Sunni Islam](#), could not have come about without Francis' numerous conciliatory gestures toward the [Muslim](#) world, including his visiting migrants on the island of [Lesbos](#) and bringing three [Syrian](#) Muslim families back to the [Vatican City](#). Francis' visit to the [Arabian Peninsula](#), the home of [Islam](#), also marked a historic first for a pope, of immense significance, thus bringing hope for "a new era of religious tolerance in the [Gulf](#)". Francis has additionally reached out to the [Pentecostal](#) churches, which some have called "a new and heretofore scarcely imaginable step forward". Francis was also the first Pope to meet with the leader of the Mormons: [The Church of Jesus Christ of Latter-day Saints](#).

Francis has not continued the attacks on secularism that were common during [Pope Benedict XVI](#)'s papacy (2005–2013). Francis said:

The complaints of today about how "barbaric" the world is, these complaints sometimes end up giving birth within the church to desires to establish order in the sense of pure conservation, as a defense. No: God is to be encountered in the world of today... God manifests himself in time and is present in the processes of history.

To find God in today's world, Francis frequently calls for "discernment", an important notion from the Jesuit founder's [Spiritual Exercises](#). Francis said that by discernment, one could "avoid a kind of legalism" and help people conform to the image of Christ. Francis has also noted that a "parliamentary approach" leaves one "entrenched in 'his truth,'... Thus, walking together becomes impossible". In the synodal approach, according to Francis, one must "learn to listen, in community, to what the Spirit says to the Church". Francis also said that "ultimately people have responsibility for their own lives and salvation," that "he does not have all the answers," and "that he can live with doubt. He often points to the importance of discernment... He is critical of 'those who today always look for the disciplinarian solutions, those who long for an exaggerated doctrinal 'security'... He is steering Catholics away from the dogmatism and legalism of the past and the old-time religion and proposing a more nuanced approach to morality." He is seen as following a more inductive (beginning with the person) rather than deductive (from past teachings) approach to situations arising, following the "See-Judge-Act" method in applying Catholic social teaching.

[Time](#) magazine selected Francis "Person of the Year" in the first year of his papacy, writing:

What makes this Pope so important is the speed with which he has captured the imaginations of millions who had given up on hoping for the church at all. People weary of the endless parsing of sexual ethics, the buck-passing infighting over lines of authority when all the while (to borrow from Milton), "the hungry Sheep look up, and are not fed". In a matter of months, Francis has elevated the healing mission of the church – the church as servant and comforter of hurting people in an often harsh world – above the doctrinal police work so important to his recent predecessors.

Roles for women

Francis does not see women being ordained to the ministerial priesthood. However, he said: "Our great dignity derives from Baptism... When we speak of sacramental power 'we are in the realm of function, not that of dignity or holiness'," and he added:

Many women share pastoral responsibilities with priests, helping to guide people, families, and groups and offering new contributions to theological reflection. But we need to create still broader opportunities for a more incisive female presence in the Church ... in the various other settings where important decisions are made.

Looking ahead, he said that many women are well prepared to contribute to religious and theological discussions at the highest levels alongside their male counterparts. It is more necessary than ever that they do so, according to Francis, "because women look at reality with a different, a greater richness." In the first six years of Francis' papacy, "the profile of women, especially [women religious](#), at Vatican events has risen sharply." Francis also asked universities to accept laypeople and particularly women alongside seminarians, since "the contribution that women are giving and can give to theology is indispensable" and must be supported.

Additionally, Francis set up a commission to study the history of women as [deaconesses](#) in the Catholic Church, but after two years, it maintained "sharply different positions" and disbanded. The issue was whether the blessing deaconesses received in the early church amounted to ordination, as well as whether they performed tasks similar those of male deacons. Francis then acknowledged further need of study. In 2014, Francis appointed the first woman ever as a voting member of a Vatican congregation, the [Congregation for the Evangelization of Peoples](#). Then, in 2019, he appointed seven [religious sisters](#) to full membership in the [Congregation for Institutes of Consecrated Life and Societies of Apostolic Life](#) and four [women](#) as consultors to the secretariat of the Synod of Bishops, which [Christopher Lamb](#) of [The Tablet](#) described as "crucial" for setting Pope Francis' agenda.

In January 2021, Francis promulgated [Spiritus Domini](#), which modified Canon Law to admit women to the instituted ministries of [lector](#) and [acolyte](#). As these had previously been considered [minor orders](#) and closed to women, Pope Francis wrote that a doctrinal development had occurred in this regard.

Married priests

[Celibacy](#) has never been regarded as a divine law for priests. Francis expressed his openness to consider having some older married men ordained, especially in [mission](#) areas where there was an extreme shortage of priests.

Pastoral sense



Francis in the Philippines

In his letter *Amoris Laetitia* ("The Joy of Love"), Francis advocated for flexibility, tolerance, and compassion in the Church. He wrote: "By thinking that everything is black and white, we sometimes close off the way of grace and of growth." The [confessional](#), he said,

... must not be a torture chamber but rather an encounter with the Lord's mercy which spurs us on to do our best. A small step, in the midst of great human limitations, can be more pleasing to God than a life which appears outwardly in order but moves through the day without confronting great difficulties.

He quoted St. [Ambrose](#): the Communion bread "is not a prize for the perfect but a powerful medicine and nourishment for the weak." Such talk led a few [cardinals](#) in the church to speak of an impending schism.

On his visit to the United States, Francis decried: "A Christianity which 'does' little in practice, while incessantly 'explaining' its teachings, is dangerously unbalanced", bringing to mind his saying that "a supposed soundness of doctrine or discipline leads instead to a narcissistic and authoritarian elitism whereby, instead of evangelizing, one analyzes and classifies others, and instead of opening the door to grace, one exhausts his or her energies in inspecting and verifying". Francis had earlier warned about hiding behind "the appearance of piety and even love for the church" while seeking "human glory and personal well-being" and emphasizing certain rules of a "particular Catholic style from the past."

Francis has also advised priests that "the Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel." He has additionally mentioned the "aggressive and warlike" approach of the past toward preserving racial and doctrinal purity. He stated that people best serve the Gospel "not by wielding the doctrine of the church as a club" but by meeting the people "'in the streets', listening to their concerns and attending to their wounds" and knowing "through a pastoral 'connaturality' how the church's doctrine can best be employed to announce God's solidarity with the poor and suffering of this world, and the prodigal mercy of God."

Francis said that, in docility to the work of the Spirit, people should proclaim the faith without [proselytizing](#), rather with dialogue with peoples, cultures, and different religious traditions, following "the evangelical criterion of mercy".

Francis stuck to his informal ways while baptizing 32 babies in the [Sistine Chapel](#), inviting the women to breastfeed their children there "if they are hungry." While almost unheard of during Catholic church services in Italy, this has been regarded as another of his efforts "to break down the stiff protocol in the Vatican."

The Church's liturgy and devotions

The editors of *Go into the Streets!* wrote that "Pope Francis inherited a Church which in many ways had moved away from the vision of the Second Vatican Council." John F. Baldovin described Francis' *motu proprio Magnum Principium* (3 September 2017) as:

... certainly a significant change in direction with regard to who has responsibility for liturgical translations. The pope has changed Canon 838 in two important ways. The weight of responsibility now falls much more on the shoulders of the various episcopal conferences... Those conferences which have been experiencing tension with the Vatican over revised translations, like the French-speaking and German-speaking, now have much more breathing room in deciding what is best for translating liturgical texts.

This effectively countered the efforts of those who, under pope John Paul II, had required that "the liturgy conform as closely as possible to the original [Latin](#) texts." In his [motu proprio](#), Francis said: "The vernacular languages themselves, often only in a progressive manner, would be able to become liturgical languages, standing out in a not dissimilar way to liturgical Latin for their elegance of style and the profundity of their concepts with the aim of nourishing the faith." This was seen, by Jason Horowitz, as the end of the "reform of the reform" movement that sought to overturn the principles of liturgical reform proposed by the Second Vatican Council. As Francis expressed it, "to speak of 'the reform of the reform' is an error!" Earlier, Francis had written: "We cannot demand that peoples of every continent, in expressing their Christian faith, imitate modes of expression which European nations developed at a particular moment of their history."

Francis also broke with Vatican tradition by celebrating a Mass in [Chiapas](#), Mexico, that incorporated indigenous, [Mayan](#) elements. Additionally, he encouraged the [Mexican bishops](#) to show similar, "singular tenderness in the way you regard indigenous peoples". He distanced himself from the previous popes who gave broad permission for reversion to the Mass in Latin. Also, Francis has spoken against efforts to encourage priests to celebrate Mass [ad orientem](#) and has called "the altar, the centre toward which our churches focus attention."

Of the Eucharistic celebration, Francis said: "A sacrament is not 'a magical rite' but rather the instrument God has chosen in order to continue to walk beside man as his traveling companion through life." In a brief address to [liturgists](#) on the anniversary of [Musicam sacram](#), Francis mentioned, eight times, the importance of the peoples' active participation in song. In a address to charismatics, he reemphasized this. He said that since he had the upper portion of his right lung removed, he is too short of breath to sing the Mass.

Reflecting on the deep meaning of the Communion bread, he draws on [Paul's](#) epistles that point to oneness as Christ's body, where all suffer together and are honored together (1 Cor 12:26). Communion, he says, is not "a private prayer or a beautiful spiritual exercise" but a means of one's transformation, one's taking on the heart of Christ: peaceable, forgiving, reconciling, in solidarity with all.

Francis has explained how sacraments are means or instruments, not ends in themselves. He went on to state that true disciples encounter the Lord in the sacraments and receive the power to follow Jesus' teaching, that one cannot cover up injustice, dishonesty, and uncharitableness against one's neighbor with prayers and devotions. Of his encyclical *Gaudete et exsultate*, his emphasis on good works as a means to holiness, Alan L. Anderson observed: "I find it curious so little attention is paid in His Holiness's exhortation to the pivotal role played by the sacraments in attaining holiness. Indeed, to attempt holiness without them would be, well, to flirt with neo-[Pelagianism](#)." However, Francis has himself emphasized the importance of making the sacraments easily available to all, often amidst difficult circumstances today, and to keep donations anonymous lest sacraments seem to have a price.

Privatized devotions

Francis has said: "It is sad to encounter a privatized Church, as this form of selfishness indicates a lack of faith." He has criticized people who promote privatized devotion while neglecting the formation of the laity toward the advancement of society. In addressing charismatics, Francis insisted that their efforts must go beyond converting people to Catholicism, toward caring for the needy and working for justice. He has also said that "The [Eucharist](#) is not a private prayer" but should transform our life into Jesus' own

"dynamism of love", making us "people of peace, people of forgiveness, of reconciliation, of sharing in solidarity." Regarding the relationship between private piety and public life, Francis was the first pontiff to suggest automatic excommunication for the [mafia](#) at an outdoor Mass in [Calabria](#): "Those who in their life have gone along the evil ways, as in the case of the mafia, they are not with God, they are excommunicated."

Francis also called out the "foolishness" of those who would increase the titles and devotions offered to Mary, adding that "She never wanted for herself something that was of her son," but was herself a disciple of Jesus.

Primacy of charity

Francis has said: "The Lord has redeemed all of us, all of us... even the atheists. Everyone!... We are created children in the likeness of God... and we all have a duty to do good". He pointed to the Last Judgment scene in the [Gospel of Matthew](#) as proof of how God judges: what is done for the poor, the hungry, the indigent, the outcast, those who suffer and are alone, Jesus regards as done to himself (25:37-40). Francis also pointed to the [Beatitudes](#) as showing what gives deep happiness, what Catholics should strive to live up to every day: being poor in spirit and meek and humble of heart, merciful and peacemakers, hungering and thirsting for righteousness. He devoted most of a chapter in [Gaudete et exsultate](#) to explaining these Beatitudes as the way to holiness for everyone (63–94).

In response to the secularization of society in the "[post-Christian](#) West", Francis has proposed a new approach to evangelization different from his predecessors' emphasis on fidelity to doctrine. He has called for greater attention to [Catholic social teaching](#) for which people seek a faith response: economic equality, the rights of migrants, and efforts to counteract global warming. But Robert Royal, editor of [The Catholic Thing](#), stated that with regard to these very matters, "the Vatican's misjudgments are all too commonplace" and that "The Vatican currently pursues a steady line of anti-Western criticism, against the alleged xenophobia, rapacious economies, and environmental 'sins' of both Europe and North America".

Option for the poor

"I would like a Church that is poor and is for the poor," Francis said following his election. The pontiff said he had chosen the name Francis in a direct reference to [Francis of Assisi](#), the founder of the [Franciscan Order](#), who was devoted to the poor.^[161] In his first meeting with the media, the new pope explained further: Francis of Assisi was "a man of poverty, a man of peace, a man who loves and safeguards creation... (who) would like a poor church for the poor." [Richard L. Clarke](#), Anglican Primate of All Ireland, said that while Francis' "insistence that the poor of the world are Christ's deepest concern" may not be new, his "simplicity of lifestyle... has undoubtedly conveyed a new impetus and purpose for all Christians." "Attention for the poor has become the trademark of Francis' pontificate," the most visible priority of his papacy. He believes that "poverty for us Christians is... a theological category."

Francis' leadership has reflected his conviction that "good leadership looks like Jesus in action", and he has stated: "Jesus made himself poor to walk along the road with us." For Francis, the church should be "poor and for the poor" with "creative concern and effective cooperation in helping the poor to live with dignity and reaching out to everyone." Without this, according to Francis, all the religious practices and talk of social issues will be just a camouflage.

Francis has expected some to be offended by his words but would help "those who are in thrall to an individualistic, indifferent, and self-centred mentality, to... bring dignity to their presence on this earth." He has also said that "it is a well-known fact that current levels of production are sufficient, yet millions of people are still suffering and dying of starvation. This is truly scandalous." He additionally said: "God always forgives, but the earth does not... It is painful to see the struggle against hunger and malnutrition hindered by market priorities, the primacy of profit, which reduce foodstuffs to a commodity like any other, subject to speculation and financial speculation in particular... We ask for dignity, not for charity."

Refugees and migrants

Francis has been in the forefront of insisting on the importance of helping refugees. When visiting the [United States](#) border with [Mexico](#), he said: "A person who thinks only about building walls – wherever they may be – and not building bridges, is not Christian." His later suggestion "to not raise walls but bridges" was also widely interpreted by the media as addressed to U.S. President [Donald Trump](#). It was later repeated by Francis with regards to Trump's immigration policy. Francis has said that "to speak properly of our own rights, we need to broaden our perspective and to hear the plea of other peoples and other regions than those of our own country". In turning one's back on migrants and refugees, Pope Francis has observed a new "globalization of indifference", his "disembodied Jesus who demands nothing of us with regard to others."

Jesuit John Zupez wrote, "In his programmatic exhortation *Evangelii Gaudium*, after just three sentences of introduction, Francis launches into a call for a more expansive Christian spirit: 'The great danger in today's world, pervaded as it is by consumerism, is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience.' Francis further decries seeking comfort in 'a small circle of close friends' or in religious exercises that 'do not encourage encounter with others'". Francis has also remarked that "if investments in banks fall, it is a tragedy and people say 'what are we going to do?' but if people die of hunger, have nothing to eat or suffer from poor health, that's nothing." Francis further added that a church that is poor and for the poor must fight this mentality.

Inspired by Pope Francis' devotion to the poor, the Vatican-owned Santa Maria church offers beds to homeless migrants in the [nave](#) of the church under priceless [Renaissance](#) frescoes. In September 2019, on the Church's 105th World Day of Migrants and Refugees, a new statue was installed in [St. Peter's Square](#) for the first time in 400 years. The 20-foot tall bronze sculpture depicts a group of 140, life-size migrants and refugees from various cultural backgrounds and time periods traveling together on a boat. It has been described as "a testament to Pope Francis' enduring concern for the plight of refugees and migrants."

Capitalism



Pope Francis with the [US President Barack Obama](#)

Francis' critique of capitalism is consistent with that of Pope John Paul II in [*Centesimus annus*](#). Francis, from the start of his papacy, has attacked the harm done to the poor by what he calls the sin of market speculation. Back in [Buenos Aires](#), he was known as the "slum bishop" because of his frequent visits to shantytowns. Since becoming pope, Francis has stated that his church should be closer to the poor and has thus been attacking the global economic system based on "a god of money". He also told the United Nations leaders that the organization's future sustainable development goals should stress the "structural causes of poverty and hunger".

Francis' first apostolic exhortation to the Church, [*Evangelii gaudium*](#), had what was described as "blistering attacks on income inequality" in the status quo "culture of prosperity" that "deadens us" to the misery of the poor who with "lives stunted for lack of opportunity seem a mere spectacle; they fail to move us." One statement that attracted widespread media attention was: "As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation, and by attacking the structural causes of inequality, no solution will be found for the world's problems or, for that matter, to any problems."

An Italian journalist found that Francis' comments on capitalism in *Evangelii gaudium* "hit the mark", thus provoking a host of prominent spokespersons for capitalism. The journalist added: "Pope Francis is not afraid to proclaim to the world the limits, obvious to everyone after the [2008 financial debacle](#) (in the United States), of an economic model that, left to itself, is likely to overwhelm the world." In other words, Francis was looking for long-term intervention by political entities for the improvement of economic systems, not for the overthrow of these systems; his long-range view has been consistent with church tradition, with recent pontiffs, and with his prioritizing of "time over space".

Francis has "put the poor, the problems of inequality and structural injustice, at the heart of the church's mission, and therefore at the heart of Christian spirituality and living."

Addressing foreign ambassadors at the Vatican in 2013, Francis called for more government controls over their economies, describing as a new "[golden calf](#)" the worship of money, in an economy that fails to provide for the common good. Francis has also said that wealth from financial and commodities speculation is scandalous and compromised the poor's access to food. He calls inequality "the root of all social ills" and places on economic and government leaders the responsibility to address its structural causes and to assure all citizens access to education, dignified work, and healthcare. He finds this essential to solving any of the world's problems.

Francis has additionally criticized the theory of [trickle-down economics](#) that claims that economic growth from [capitalism](#) leads to widespread prosperity, a theory that, at times, has been maintained by the [Republican Party](#) in the United States. Francis also said some people "continue to defend trickle-down theories", a belief that "has never been confirmed by the facts." He characterized this as sacralizing the economic system with a "crude and naive trust in the goodness of those wielding economic power."

Author [Elisabetta Piqué](#), a close friend of Francis, wrote: "Francis wants to break down the wall between the [North](#) and [South](#) of the world... (in) the new 'cold war' that he must win over selfishness." After hosting successful negotiations for a reconciliation between [Cuba](#) and the United States, Francis was praised by President [Obama](#) for showing "the importance of pursuing the world as it should be, rather than simply settling for the world as it is." President [Raúl Castro](#), a product of [Jesuit](#) education, said the teachings of Pope Francis had both persuaded him to take a softer line on religion and to perhaps return to the Catholic Church. He said: "If the Pope continues to speak like

this, sooner or later I will start praying again and I will return to the Catholic Church – and I'm not saying this jokingly."

In his third encyclical, [*Fratelli tutti*](#), Francis strongly condemned [neoliberal](#) orthodoxy in the wake of the [COVID-19 pandemic](#). He asserted that "the marketplace, by itself, cannot resolve every problem, however much we are asked to believe this dogma of neoliberal faith" and that the pandemic exposed "a fragmentation that made it more difficult to resolve problems that affect us all". He added that "anyone who thinks that the only lesson to be learned was the need to improve what we were already doing, or to refine existing systems and regulations, is denying reality." Francis continues to dialogue with the umbrella organization Guardians of Inclusive Capitalism, which has represented companies with over \$2.1 trillion in market capitalization and 200 million workers.

In January 2024, during a meeting with the Dialop Transversal dialogue project, Francis encouraged Christians and [socialists](#) to work together to build a better world and combat the "triple scourge" of corruption, lawlessness, and abuse of power. He also emphasized that "civilization is measured" by the way the vulnerable—the poor, unemployed, homeless, immigrants, and the exploited—are treated.

Backlash

While Christian ethics has generally taught that the earth's richness is meant for the common good, Francis has been called a [Marxist](#) for his demand for more equality. [Rush Limbaugh](#), a conservative commentator in the United States, called the pope's message "pure [Marxism](#)". The billionaire [Kenneth Langone](#) warned Cardinal [Timothy M. Dolan](#) that such remarks could doom the financial support needed to restore [St. Patrick's Cathedral](#) in New York.

Responding in general to those who have called him a Marxist, Francis said that "[Marxist](#) ideology is wrong. But I have met many Marxists in my life who are good people, so I don't feel offended...There is nothing in the exhortation that cannot be found in the social doctrine of the church." Furthermore, in 2014, Francis said: "The communists have stolen our flag. The flag of the poor is Christian. Poverty is at the center of the Gospel", whereas communism came "twenty centuries later".

Additionally, Francis took the occasion of his address to the [U.S. Congress](#) in 2015 to acknowledge the benefits of capitalism and to clarify that he did not advocate for [Marxism](#). Francis instead suggested that Jesus can be found in others' faces, voices, and pleas that constantly call us to live in fraternity.

Environment

Pope Francis, in his [encyclical *Laudato si'*](#) (*Praise be to you*) of May 2015, used the highest level of papal teaching to draw attention to "our sin" of destroying the natural environment. In it, Francis called for a "broad cultural revolution" among all peoples to confront the environmental crisis.

Tara Isabella Burton of [The Atlantic](#) saw as a change of emphasis in church teaching, toward reconciliation with the created world in a way that was "radically and profoundly, pro-life". Columnist [James Martin](#) described the encyclical as "revolutionary", "a systematic overview of the crisis from a religious point of view". The [New York Times](#) summarized that "Francis reiterated the established science that burning fossil fuels are warming the planet, said the impact threatened the world's poor, and called for government policies to cut fossil fuel use."

As he prepared for the encyclical, Francis had sponsored a [Pontifical Academy of Sciences](#) summit meeting in April 2015 that focused on the relationships connecting poverty, economic development, and climate change. The meeting included presentations and discussions by scientists, religious leaders, and economists. The United Nations secretary general, [Ban Ki-moon](#), who urged world leaders to approve a climate-change accord in Paris at the [2015 United Nations Climate Change Conference](#) in December 2015, delivered the keynote address. Then, in June 2019, in a meeting at the Vatican which climatologist Hans Joachim Schellnhuber described as one of the most significant of his 30-year career, Francis "convinced big oil [CEOs](#) to alter their message on climate change." This meeting included CEOs of [ExxonMobil](#), [BP](#), [Royal Dutch Shell](#), and [Chevron](#) who then pledged to avert what Francis called "a [climate emergency](#)" that risked "perpetrating a brutal act of injustice towards the poor and future generations." Francis "stressed the need for a radical [energy transition](#) to save our common home." The CEOs then pledged to "advance the energy transition... while minimizing the costs to vulnerable communities."

In 2019, Francis stated that [ecocide](#) was a sin and should be made "a fifth category of crimes against peace, which should be recognised as such by the international community."

In 2021, it was revealed that starting in 2022, the Pope would use an electric popemobile modeled after the [Fisker Ocean SUV](#). The environment-friendly popemobile was to be designed and constructed by the California-based EV start-up company [Fisker Inc.](#)

At the beginning of the [2021 United Nations Climate Change Conference](#), in [Glasgow, Scotland](#), which Francis did not attend, he instead sent Cardinal [Pietro Parolin](#). Francis later said of the summit: "May this encounter yield efficient answers offering concrete hope to future generations." He added that Christians should pray for the "cry of the Earth."

In May 2024, at a meeting of the States General on [Nativity](#), Francis encouraged young people to go against the trend and have children, saying: "The problem with our world is not children being born. It's selfishness, consumerism, individualism, which render people complacent, alone, and unhappy." He disagreed with the idea of [population control](#) to avoid economic, environmental, and health crises, saying human life is not a problem but a gift.

Morality as a vehicle of God's mercy

Francis has called mercy "the keystone of the life of faith" by which people "give visibility to the Resurrection of Jesus." In opening the [Extraordinary Jubilee of Mercy](#) year, Francis spoke of how it "wrongs God when we speak of sins being punished by judgment before we speak of their being forgiven by God's mercy."

Cardinal [Walter Kasper](#) has called mercy "the key word of his pontificate... (while) Scholastic theology has neglected this topic and turned it into a mere subordinate theme of justice." Francis has described mercy as "the very substance of the Gospel of Jesus" and asked theologians to reflect this in their work. In his encyclical on holiness for everyone, *Gaudete et exsultate*, mercy was the focal theme: "What is Pope Francis' overall summary of holiness? It's based on the Beatitudes: 'Seeing and acting with mercy.'" "Francis' watchword is mercy, but mercy adheres, first, not in alterations of doctrine but in the new way that Catholics are invited to think of doctrine," in pastoral practice and conformity with what "Jesus wants – a Church attentive to the goodness

which the Holy Spirit sows in the midst of human weakness." Francis emphasized this by washing the feet of prisoners which was, for some, people a shocking gesture.

In its spirit of [aggiornamento](#), Vatican II perceived a need for making the manuals of moral theology more relevant toward peoples' real-life situations, and, as [Cardinal Montini](#) pointed out, toward "audacious change" that "subordinated law to charity." Francis, in turn, has said that "Christian morality is not a form of stoicism, or self-denial, or merely a practical philosophy, or a catalogue of sins and faults. Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others, and to go forth from ourselves to seek the good of others."

Saint [Thomas Aquinas](#) pointed out that the precepts which Christ and the apostles gave to the people of God "are very few". Citing Saint [Augustine](#), he noted that the precepts subsequently enjoined by the Church should be insisted upon with moderation "so as not to burden the lives of the faithful" and make our religion a form of servitude, whereas "God's mercy has willed that we should be free".

Francis also warned against "codification of the faith in rules and regulations, as the scribes, the [Pharisees](#), the doctors of the law did in the time of Jesus. To us, everything will be clear and set in order, but the faithful and those in search will still hunger and thirst for God." He went on to describe the Church as a field hospital where people should come to know God's warmth and closeness to them, where the shepherds have "the smell of the sheep". The last statement went viral and became the title of the book *With the Smell of the Sheep: Pope Francis Speaks to Priests, Bishops, and Other Shepherds* in which by "warning against the sins of '[self-referentiality](#)', [clericalism](#), [careerism](#), and worldliness, [Francis] stresses the importance of mercy."

The remark of "the smell of the sheep," however, brought a negative critique from the conservative media which asked: "For the 'field hospital' Church, who are the gatekeepers?... a Roman-style pantheon of national conferences of bishops, or maybe only a schismatic and flat 'congregational theocracy' more like Islam? The 'smell of the sheep' is one thing; the smell of wolves in sheep's clothing would be another."

Sexual morality

Argentinian Archbishop [V́ctor Fernández](#) has explained controversies that have arisen over Francis' words: "The problem is that the fanatics end up converting some principles into a lifelong battle and deliberately discuss only those issues... There are other issues that are non-negotiable: love your neighbor, do justice to the oppressed..."^{[43]:33,34} The Vatican's communications adviser told the [Associated Press](#): "What [Francis] is saying is 'we've spent a lot of time talking about the boundaries. We've spent a lot of time talking about what is sin and what's not. Now let's move on. Let's talk about mercy. Let's talk about love.'" Dublin Archbishop [Diarmuid Martin](#), who is seen by some as Ireland's most reform-minded Catholic leader, said that Francis' comments would be tough for the church to put into action because there has been a tendency to get "trapped" into the right and wrong, white and black, of Catholic teaching.

The [scholastic-philosophical](#) approach to morality, stemming largely from [Thomas Aquinas](#), had been used during the papacy of John Paul II to give attention to the "intrinsic evil" of abortion. Francis "finds in the Bible an alternative tradition, touched on in the Second Vatican Council... which takes as its subject 'sins of strength', including the failure to take personal responsibility for the state of the wider world." [M. Cathleen Kaveny](#) wrote in [America](#) that she believes it is incorrect to apply the term "intrinsic evil" to determine the gravity of an evil, nor should intrinsic evils be so narrowly delimited.^{[228][229]} In 2013, [Massimo Faggioli](#) wrote: "The Catholicism of movement 'to

the margins' announced by Pope Francis also means trying to take leave of the political culture of neoconservative and neoliberal Catholicism... a return to a Catholicism that is in search of 'common ground', such as that of the Cardinal of Chicago [Joseph Bernardin](#)." This return has been seen as a departure from the [neoconservatism](#) among Catholics in the United States that had reigned since the Reagan era, based on an "anti-abortion stance that was isolated from the 'social question'" of market regulation, or other basic rights.

At the same time, while Francis may be seen as a "radical reformer", he also nonetheless believes that "the task of the papacy is the preservation of the doctrine handed down by Jesus Christ." This means preserving the Church's doctrine, as on abortion and artificial contraception, where he hasn't respond to specific misinterpretations of his words but instead uses later opportunities to clarify his orthodoxy. Additionally, Francis pointed out that "Paul VI himself, in the end, urged confessors to be very merciful and pay attention to concrete situations... digging deep and making sure that pastoral care takes into account situations and what it is possible for persons to do."

Francis has criticized those homilies "which should be [kerygmatic](#) but end up speaking about everything that has a connection with sex... whether or not to participate in a demonstration against a draft law in favor of the use of condoms." He added: "We end up forgetting the treasure of Jesus alive, the treasure of the Holy Spirit present in our hearts, the treasure of a project of Christian life that has many implications that go much further than mere sexual questions." In his view, the church should not be "obsessed" with gays, abortion and birth control."

We cannot insist only on issues related to abortion, gay marriage, and the use of contraceptive methods... The dogmatic and moral teachings of the church are not all equivalent. The church's pastoral ministry cannot be obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently. Proclamation in a missionary style focuses on the essentials, on the necessary things: this is also what fascinates and attracts more, what makes the heart burn, as it did for the disciples at Emmaus. We have to find a new balance; otherwise even the moral edifice of the church is likely to fall like a house of cards, losing the freshness and fragrance of the Gospel. The proposal of the Gospel must be more simple, profound, radiant. It is from this proposition that the moral consequences then flow.

This was contrasted with the priorities of Francis' predecessors, John Paul II and Benedict XVI, who saw doctrine as the paramount guide for clergy. Clergy in the United States had already shown dismay that Francis had not emphasized the Church's teaching on abortion, contraception, and homosexuality. Instead, Francis added: "This Church with which we should be thinking is the home of all, not a small chapel that can hold only a small group of selected people. We must not reduce the bosom of the universal Church to a nest protecting our mediocrity.

In naming Francis its "Person of the Year", [The Advocate](#) pointed out his "stark change in rhetoric from his two predecessors". It is a well-known fact that the Church's teaching on [artificial contraception](#), in [Humanae vitae](#), has been very poorly received in the living tradition. Francis has spoken freely to reporters on the plane during his travels, and while defending [natural family planning](#), he commented: "Some people think that in order to be good Catholics we have to breed like rabbits, right?"

In the [Extraordinary General Assembly of Bishops](#) in 2014, in preparation for the [Synod on the Family](#) of 2015, Francis recommended "true spiritual discernment... to give answers to the many discouragements that surround and suffocate families." The survey

Francis called for before the synod revealed that in Germany "huge percentages of the people (as many as 97% on some questions) had been ignoring the church's teachings in these areas (related to sexuality, remarriage, birth control...)."

Divorce

In the 2015 Synod, the question of [Communion](#) for divorced Catholics living in a civil marriage grew heated. Francis' successor to the [archiepiscopal](#) office in [Argentina](#) wrote, of him: "He recommends that we never stop reading the words of St. [Ambrose](#) and [St. Cyril of Alexandria](#)... which invite us to not be rigid in administration of the Eucharist." As archbishop, Francis had said Mass among the poor of [Buenos Aires](#) and "in a shanty town 90 percent of your congregation are single or divorced. You have to learn to deal with that. Communion for the divorced and remarried is not an issue. Everyone takes Communion." "He is always finding traces of God in everyone... especially those we misguidedly judge to be unworthy of sitting at the table of the Lord." Francis has led people "to make room for the marginalized in the life of the local church... to lead by example and to encourage people who are struggling." This is the pope who had the task of writing [Amoris laetitia](#), a summation of the synods on the family.

Francis followed the line of progressives at the synod and suggested that bishops must move church practice closer to the real-life situations, to accompany people in "discernment" and an examination of conscience, "to make room for the consciences of the faithful, who very often respond as best they can to the Gospel amid their limitations, and are capable of carrying out their own discernment in complex situations." He wrote that beyond that, he left the matter to the local bishops' conferences, in the spirit of collegiality that he had been promoting. The bishops in Germany had been debating this issue for over a decade; Francis sided with the majority, which included Cardinal [Walter Kasper](#), against those who were led by Cardinal [Gerhard Ludwig Müller](#). Francis strengthened the hand of those German bishops who, along with Kasper, wrote that "Catholics who have been remarried under civil law after a divorce are invited to go to church, participate in their lives, and mature as living members of the church," offering "no general rule", not insisting that priests give Communion to divorced people but calling for "differentiated solutions, which are appropriate to the individual case." A similar directive had been given by the bishops' conferences in Argentina and in [Malta](#).

A 25-page letter, accusing Francis of spreading heresy through *Amoris laetitia*, bore 62 signatures from Catholics such as clergy and religious, but [Richard Gaillardetz](#) of [Boston College](#) stated that all the signatories were "marginal figures". In May 2019, a coalition of conservative Catholic clergy and academics cited Francis for many counts of heresy, among which was allowing divorced Catholics to receive communion. Cardinal Gerhard Müller, dismissed by Francis as the Vatican's doctrinal chief, came out in February 2019 with what the media described as "a clear manifestation of conservative criticism of Francis' emphasis on mercy and accompaniment versus a focus on repeating Catholic morals and doctrine during the previous two papacies."

[Thomas J. Reese](#) has defended Francis' changes as consistent with other cases where the understanding of Catholics preceded change in church teaching, citing the cases of [usury](#), [heliocentrism](#), and religious freedom. In July 2020, [Cardinal Angelo Scola](#), who came in second to Francis in the 2013 papal election, also defended Francis' papacy, saying: "Pope Francis seeks to shake up consciences by calling into question consolidated habits and customs in the church, each time raising the bar, so to speak... I truly consider admirable and moving the extraordinary capacity of Pope Francis to make himself close to everyone, and especially to the excluded."

In a book of his own reflections, Francis has written: "Scholars of the law represent the principle opposition to Jesus; they challenge him in the name of doctrine." The fear of losing "the sheep who are already safely inside the pen... (is) the logic of the scholars of the law... The logic of God... welcomes, embraces, and transfigures evil into good... He teaches us what to do, which logic to follow, when faced with people who suffer physically and spiritually."

Liberation theology

Just six months into his papacy, Francis invited [Gustavo Gutiérrez](#) to meet with him.^[251] They had shared a common teacher in [Lucio Gera](#) [es]. Gutiérrez, considered to be one of the most outstanding proponents of [liberation theology](#), had attended a conference in [Petrópolis](#) in 1964 that is considered to have given birth to liberation theology. At that conference, Gera spoke on "The Meaning of the Christian Message in the Midst of Poverty and Oppression". Gera had also been a teacher of Bergoglio who, as Archbishop of Buenos Aires, showed his esteem for Gera by allowing him to be buried in the crypt of the cathedral. In addition to Gera, the other great exponent of liberation theology has been the priest Rafael Tello. This theologian, from an original reading of Saint Thomas Aquinas, thought about the originality of Latin American popular Christianity and put the center on the option for the poor. Bergoglio highly valued his proposal as he explicitly stated in 2012 when presenting a book on his thinking.

When Francis later became pope, liberation theology could no longer "remain in the shadows to which it has been relegated for some years, at least in Europe," according to the Vatican's semiofficial newspaper, [L'Osservatore Romano](#). [Walter Kasper](#) pointed out that, in line with the paradigm shift of Vatican II, Pope Francis' method "is not deductive but rather inductive in that it proceeds from the concrete human situation... The neighbor is for you the exposition of the concrete will of God. This is in accord with the Jesuit practice of "discernment" whereby one begins with the concrete situation, what Vatican II called discerning the "signs of the times" interpreted in the light of the gospel, rather than beginning with church doctrine. Such also is apparent in the method of "see, judge, and act" characteristic of liberation theology and is reflected in the report of the [Latin America](#) bishops' conference at [Aparecida](#) where Francis had chaired the editorial committee. Francis' later emphasis on collegiality may have received an impetus from Rome's serious changes in the Aparecida document: "the rejection of the significance and competence of the ecclesial authority representing a whole continent and it seemed to negate the teachings of the Second Vatican Council about collegiality."

The conservative-progressive divide among bishops in Latin America has become apparent in the question of how involved the clergy should be in politics. [Óscar Romero](#) was appointed bishop in [San Salvador](#) as a conservative but moved toward the progressive perspective just 17 days after his consecration as bishop, at the assassination of Father [Rutilio Grande](#). Francis gave his clear support to the progressive perspective by moving forward the causes for canonization of Grande and Romero which had been on hold under the previous pontiffs. He also chose to promote for canonization along with Romero [Pope Paul VI](#), who was described as similar in his care for the poor and for social justice and "an icon of the church that Francis is seeking to build."

The decline of [base communities](#), small communities within a parish, during the papacy of Pope John Paul II has been attributed to his appointment of hundreds of new bishops, some 300 in Brazil alone, "and almost all of those new bishops have been more conservative than their predecessors." Under Pope Francis, however, base communities have been making a comeback with his encouragement and blessing.

Application to specific issues

Regarding [gay](#) people, Francis has reportedly gone beyond the current [Catechism](#) and expressed sympathy to LGBT people, stating: "I believe that the church not only should apologize to the person who is gay whom it has offended, but has to apologize to the poor, to exploited women, to children exploited for labor; it has to ask forgiveness for having blessed many weapons."

Francis has also appealed to consumers to reject low-cost goods produced by forced labor or exploitative means and called low-wage labor a form of slavery.

Speaking about those who cannot satisfy their basic needs for food and health care, Francis has called upon all nations to show "a willingness to share everything and to decide to be [Good Samaritans](#), instead of people who are indifferent to the needs of others."

In calling for the abolition of the death penalty and of life imprisonment, Francis criticized attempts to solve society's problems through public punishment rather than through "implementation of another type of social policy, economic policy, and policy of social inclusion."

Francis reduced a sentence for sexual abuse by a priest from imprisonment to instead a lifetime of prayer, as well as a barring from saying Mass or being near children, along with five years of psychotherapy. He said, of the case, "I was new and I didn't understand these things well, and before two choices I chose the more benevolent one... It was the only time I did it, and never again."

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Pope Francis	
Bishop of Rome	
	
Pope Francis in 2021	
Church	Catholic Church
Papacy began	13 March 2013

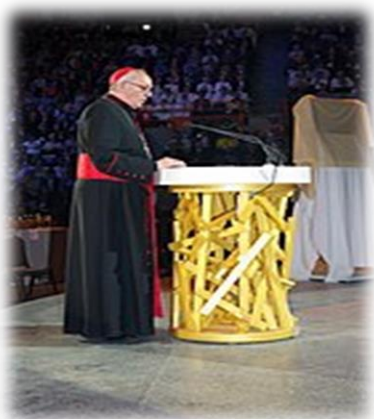
Predecessor	Benedict XVI
Previous post(s)	<ul style="list-style-type: none"> • Provincial Superior of the Society of Jesus in Argentina (1973–1979) • Auxiliary Bishop of Buenos Aires (1992–1997) • Titular Bishop of Auca (1992–1997) • Archbishop of Buenos Aires (1998–2013) • Cardinal Priest of San Roberto Bellarmino (2001–2013) • Ordinary for the Faithful of the Eastern Rites in Argentina (1998–2013) • President of the Argentine Episcopal Conference (2005–2011)
Orders	
Ordination	13 December 1969 by Ramón José Castellano
Consecration	27 June 1992 by Antonio Quarracino
Created cardinal	21 February 2001 by John Paul II
Personal details	
Born	<p>Jorge Mario Bergoglio</p> <p>17 December 1936 (age 88) Buenos Aires, Argentina</p>
Nationality	Argentine (with Vatican citizenship)
Denomination	Catholic
Residence	Domus Sanctae Marthae
Education	<ul style="list-style-type: none"> • Maximum College of St. Joseph • Philosophical and Theological Faculty of San Miguel • Milltown Institute of Theology and Philosophy • Sankt Georgen Graduate School of Philosophy and Theology
Motto	<i>Miserando atque eligendo</i> ^[a]
Signature	
Coat of arms	



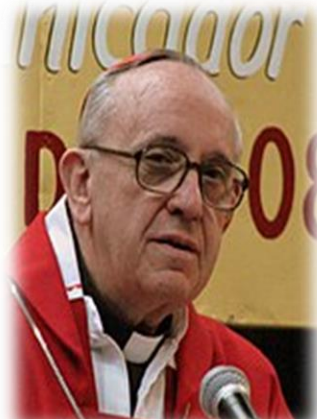
St. Peter's Basilica, Vatican City



Jorge Mario Bergoglio (fourth boy from the left in the third row from the top) at age 12, Salesian College (c. 1948–1949)



Bergoglio on 18 June 2008 giving a catechesis



Cardinal Jorge Bergoglio in 2008



Francis with Argentine president Cristina Fernández de Kirchner, holding traditional Argentine mate drinkware



Francis appears in public for the first time as pope, at St. Peter's Basilica balcony, 13 March 2013.



Francis in St. Peter's Square, two months after his election



Inauguration of Francis, 19 March 2013



As cardinal



As pope

The gold star represents the Virgin Mary, the grape-like plant—the spikenard—is associated with Saint Joseph and the IHS is the symbol of the Jesuits.



The stamp is dedicated to the pastoral visit of Francis to Azerbaijan on 2 October 2016.



Francis on the occasion of the canonization of John XXIII and John Paul II on 27 April 2014



Francis opens the Holy Door, marking the beginning of the Extraordinary Jubilee of Mercy.



A Carnival float of Francis and Germany's prelate Franz-Peter Tebartz-van Elst, Düsseldorf, 2014



Francis visits a favela in Brazil during World Youth Day 2013.



Francis with Cuban leader Raúl Castro in September 2015



Francis with U.S. President Donald Trump and First Lady Melania in 2017



Map indicating countries visited by Francis as Pope



Pope Francis with Italian President Sergio Mattarella in 2022



Francis in Bethlehem in May 2014



Francis with South Korean President Park Geun-hye, 14 August 2014








 <p>Francis with Polish Prime Minister <u>Mateusz Morawiecki</u> and his family, Vatican City, June 2018.</p>	 <p>Francis shaking hands with Russian Foreign Minister <u>Sergey Lavrov</u>, in front of Russian President <u>Vladimir Putin</u>, in June 2015</p>
 <p>Francis and Brazilian President <u>Luiz Inácio Lula da Silva</u>, in 2023</p>	 <p>Crowd at the <u>Koševo City Stadium</u> in <u>Sarajevo</u>, celebrating a Mass with Francis, June 2015</p>
 <p>Pope Francis celebrating Holy Mass in Kossuth tér, Budapest</p>	 <p>Francis and Philippine President <u>Benigno Aquino III</u> in <u>Manila</u>, <u>16 January 2015</u></p>

DISTINCTIONS



Titles and styles

The official form of address of the pope in English is *His Holiness Pope Francis*; in Latin, *Franciscus, Episcopus Romae*. *Holy Father* is among the other [honorifics](#) used for popes.

Foreign orders

-  Bolivia: : Grand Collar of the [Order of the Condor of the Andes](#) (9 July 2015)
-  Bolivia: Order of Merit "Father Luis Espinal Camps" (9 July 2015)
-  Poland: : [Order of the Smile](#) (26 April 2016)
-  United States: : [Presidential Medal of Freedom with Distinction](#) (11 January 2025)

Awards

-  Germany: [International Charlemagne Prize](#) of [Aachen](#) 2016.
- "Person of the Year" by [People for the Ethical Treatment of Animals](#) (2015) for his request that all Catholics be kind to animals.
- Francis was made an honorary [Harlem Globetrotter](#) on 7 May 2015.
- Francis was granted an honorary [black belt](#) by [World Taekwondo](#) in 2017.
- Zayed Award for Human Fraternity in October 2020 for significant contributions to the service of humanity from around the world.
-  Brazil: Medalha Mérito Legislativo awarded by the [Congress of Brazil](#) in November 2021.
- Grand Chief [Willie Littlechild](#) gifted Francis with the Indigenous name "Wapikihew" ("[White Eagle](#)") on behalf of the [Ermineskin Cree Nation](#) and presented him with a tradition Cree [War bonnet](#) following the Pope's apology to the [Indigenous peoples in Canada](#) at [Maskwacis](#), Alberta on 25 July 2022.

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FFILMS

Documentary films

By 2015, there were two biographical films about Francis: [Call Me Francesco](#) (Italy, 2015), starring [Rodrigo de la Serna](#), and [Francis: Pray for me](#) (Argentina, 2015), starring [Darío Grandinetti](#).

[Pope Francis: A Man of His Word](#) is a documentary film with Swiss-Italian-French-German co-production, co-written and directed by [Wim Wenders](#). It premiered at the [2018 Cannes Film Festival](#) and was released in the United States on 18 May 2018. It includes extensive sections of interviews as well as stock footage from archives.

On 21 October 2020, the documentary [Francesco](#) directed by film producer [Evgeny Afineevsky](#) premiered.

On 4 October 2022, the documentary [The Letter: A Message for our Earth](#) premiered on YouTube Originals, directed by Nicolas Brown and produced by Off The Fence in partnership with [Laudato Si' Movement](#).

Portrayal in film

Francis is played by [Jonathan Pryce](#) in the [biographical drama](#) film [The Two Popes](#) (2019), starring alongside [Anthony Hopkins](#) who plays [Pope Benedict XVI](#).

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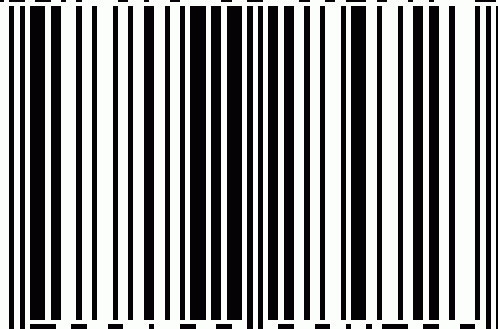
Visit this [WEB LINK](#) to view several

VIDEOS

https://www.google.com/search?q=pope+francis+&sca_esv=25faab50f0835e7e&udm=7&biw=1366&bih=651&sxsrf=AHTn8zraUNXw-knm3U3X6RZe5q0-6DT9Bg%3A1737710397358&ei=PVuTZ9zIFcGeseMPx_jZmAM&ved=0ahUKEwic29PXg46LAXVBT2wGHUd8FjMQ4dUDCBA&uact=5&oq=pope+francis+&qslp=EhZnd3Mtd2l6LW1vZGVsZXNzLXZpZGVvIg1wb3BIIGZyYW5jaXMgMgQQIXgnMggQABiABBixAzIFEAAAYgAQyBRAAGIAEMgUQABiABDIFEAAAYgAQyBRAAGIAESKQfUKYLWLORcAF4AJABAJgBYKABqQsqAQE2uAEDyAEA-AEBmAIGoALZBMICCxAAGIAEGIYDGIoFwgIIEAAAYgAQYogTCaggQABiiBBiJBZgDAIgGAZIHAzIuNKAHzxO&sclient=gws-wiz-modeless-video#ip=1

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